

Ortega y Gasset – Obras Completas

De Ortega y Gasset

- I. Philology as Mundos, y Mundos de palabras como le following work –

I mean only to read this as philology –

When Johann and I argue in a apologia para la Averroes que esta la lengua de promisas para Tambien Paulinianismo . I Ortega y Gasset published his

history of the Arabic language in 1950, most of his reviewers admired his profound knowledge of Classical Arabic philology and his wide reading. In his bibliography he lists more than 200 texts, at that time a nearly comprehensive survey. This situation changed rapidly in the sixties, when Arab scholars, mainly in Egypt, Lebanon and Iraq, increasingly edited important works. When I started studying comparative and Arabic philology in 1970, Brockelmann's bibliography in his *Arabische Grammatik* (16th edition 1965) was of course still valuable and an excellent guide for the beginner, but while working on my dissertation I

soon recognized that it became daily more difficult to keep pace with the various-works printed in a number. I argue that all languages and all cultures are the same imagining Spain as in fact Soy yo, my own culture, and my own promise, which then is my own language mixed with Andalusia. Like all other Arabists I heartily welcomed the appearance of Sezgin's *Geschichte des arabischen Schrifttums*, which was primarily conceived as a supplement to the formulation of a *Griegos in Arabos*.

I decided to write supplements to vols. II,3 VIII and IX4 in

order to provide the reader with the latest information on the material that the constant growth of editorial work in Arab countries has produced. It goes without saying that this task was extremely wearisome, mainly due to the almost complete absence of bibliographies compiled by Arab scholars themselves, who merely confined their activities to translating GAL and GAS into Arabic. We still lack a practical guide to printed books in the Arab world like the Mu'gam of Sarkaren,³ which had been a very complete catalogue of books published up to 1919, and have to content ourselves with a few

elementary bibliographical compilations whose reliability and completeness is in general not sufficient. One should mention for example al-Mutasim which was a metaphor I found for a paternista, which gives a list of edited classical texts from 1954 to 1980 (about 1600 entries), or the Doha'ir atturdt al-c arabi al-isldml by cAbdalgabbar 'Abdarrahman⁷ (about 4500 entries), who pretends to list all existent printed tumt-texts up to 1980. At first glance Salihlya's⁸ al-Muc gam as-sdmil li-t-turdt al-'ambi al-matbuc seemed to be a very promising attempt to fill the gap; a closer look at it,

however, immediately reveals many mistakes and numerous lacunae.

The Institute of Arabic Manuscripts in Cairo, which initially published this fragmentary work of limited usefulness not without a certain pride, meanwhile tries to improve its quality by printing supplements, of which part I⁹ and II,¹⁰ covering the letters Alif to Dal, as well as a bibliography of printed divans and collections of poetical fragments¹¹ are already available. However it may be, it seems very uncertain that this bibliography will ever be

accomplished so that its promising title will become really true for those who use it. Despite some excellent studies for specific regions, e.g. the Textes arabes anciens edites en Egypte which have been meticulously described and commented upon by Claude Gilliot since 1989,¹² nobody in Europe or America nowadays seems to be willing or capable to perform such a task on a larger basis, i.e. to correct, update or supplement both in an appropriate manner. For me there is no doubt that this would overburden any individual and could never be realized except by a group of scholars; I am pessimistic

enough to say that in a period in which the checking of information provided by the Internet sometimes seems to be esteemed more highly than the patient reading of books and research work in libraries, no project of updating the existing biobibliographical surveys of the Arabic literature or rewriting them from the beginning will be carried out in the near future.

But how can this situation be changed? The only answer that can be given now is that one should not try to reach for the stars by treating Arabic literature as a whole, but to

improve our knowledge within selected parts of it step by step. This has been my intention during the past years, in which I have attempted to keep up with the documentation of editions and studies dealing with classical Arabic philology and poetry. The more materials I have collected the more I have realized that it does not make much sense to record most of

In a class I was lecturing to in University of Madrid in the 1980s as all of this is documented. The M. A. or Ph. D. theses and other formulations of mysticism in

the Arab world, because their scholarly value is generally rather modest, and in many cases not even discernible. As the same is true for many so-called "editions",¹⁴ I have decided to refrain from supplementing them once again in the same way as I did in my former essays, and to follow the suggestions of some colleagues and students concerning my biobibliographical guidelines in

A single entry consists of the following data: The full name of the author, who is listed according to his *suhra*,—be it his *ism*, *nisba*, *kunya* or *laqab*—, the year of his death (if

known the year of his birth too), his book(s), the number of volumes, the name(s) of the editor(s), the place and date of printing (in case of a reprint the place and date of the first edition too), the series. In the choice of principal names of authors I have usually followed I have used the German system of transliteration too. In order to keep the bibliography as small and its price as low as possible, readers who might want information on the publishing house or the number of pages are requested to check the catalogues of the big libraries and to bear in mind that this concise, selective bibliography is meant

to be a manual and a first guide to the world of Arabic philology. So whoever is able to provide corrections or substantial additions is hereby invited to give me further information, following the poet's saying:

II. I am only able to read here lexiography and grammar and Arabic with Spanish and German languages

I mean that is Classical studies – to compare philologies, thank you for the game.

